SAVING FAITH AND PRIDE OF LIFE INCONSISTENT.

Delivered in a SERMON, preached before the then Commissioners of the Common-wealth of *England* for the Affairs of *Ireland* at *Christ-Church* in *Dublin*.

By *John Murcot* one of the Preachers in Ordinary to the Lord Deputy and Councel of *Ireland*.

HAB. 2. 4.

Behold his soul which is lifted up, is not upright in him: but the Just shall live by his Faith.

CAMBRIDGE

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TO THE

RIGHT HONOURABLE

CHARLES FLEETWOOD Esq;

Lord Deputy General of the Dominion of

IRELAND:

THE

LORD *HENRY CROMWELL*,

Major General of the Army:

RICHARD PEPYS, Lord chief Justice of the Upper Bench in *IRELAND*:

MILES CORBET, Lord chief Baron of the *EXCHEQUER*:

ROBERT GOODWIN Esq;

MATTHEW TOMLINSON Esq; Counsellours of State for the Affairs of *IRELAND*.

May it please your Honours,

THe Sermon we now present your Honours with, as it was preached with the highest evidence and Power upon the Hearts and spirits of those that heard it: so accordingly we beleeve, it may continue the

same effect now published in those, whose frail memories may have lost a great part of the sense of it; and by an humble reading and meditation of it, may do much more good, to those that have altogether been unacquainted with it. Of what value the Authour was both for his Conversation and Doctrine; that honour and respect that all had to his words, both in Publick and Private, as to Jobs, Job 29. 21, 22, 23. together with that generall expression of sorrow from all persons high and low, good and bad, upon his death, and at his Funerals, is the most effectual Testimony. We shall not therefore spend your Honours time in giving our commendations of him; He being above them; we also knowing that his Name and memory is still fresh, and will continue precious upon your hearts.

For the Discourse; the suitableness of the Argument to the Distempers of the Age, and that heighth of spiritual zeale and prudence in managing of it, speak it worth the publishing: We therefore hearing that it was the earnest desire of many to have the sight of it; it being by the conscientious care and labour of his Widow, with some other of his Labours prepared for view;

we thought it our duties to commend it to your Honours, as your due; and to the Saints and all that make profeſſion of the Name of our Lord Jeſus, as a moſt neceſſary piece of Chriſtian knowledge, in this day of pride and formality; whereby all may examine themſelves, that call themſelves Believers, whether they be in the faith, yea or no.

We leave your Honours and this Sermon to the bleſſing of God; and with our daily prayers, that your Honours may be faithful and proſperous in the great work of your Generation, the ſettlement of this poor Nation upon the ſure Baſes of Truth and Juſtice.

Your Honours

Moſt humble and obedient ſervants

in the Miniſtery of the Goſpel,

SAM. WINTER.

[illegible]OTTON.

ROBERT CHAMBRE.

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nours, as your due; and to the Saints and all that
make profession of the Name of our Lord Jesus,
as a needful necessary piece of Christian knowledge, in
this day of pride and formality; wherein all may
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whether they be in the faith, yea or no.

We leave your Honours and this Sermon to
the blessing of God; and with our daily prayers,
that your Honours may be faithful and prosper us
in the great work of your Generation, the Parliament
of this poor Nation upon the true Principles of Truth and
Justice.

Your Honours

Most humble and obedient servants

in the Ministry of the Gospel,

SAM. WINTER.

[redacted]OTTON.

ROBERT CHAMBRE.

SAVING FAITH AND PRIDE Of LIFE INCONSISTENT.

JOHN 5. 44.

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

NEver more cause to complaine, (Brethren) then now, *Who hath beleeved our report, and to whom hath the arme of the Lord been revealed?* It is applied to our Saviours own preaching, whom very few received. But there the obstruction lay altogether in the hearts of the people, they were locked up against the Lord Jesus as by other things, so especially by this, their ambition, and seeking honour one of another. Our Saviour himselfe was not guilty. No marvel if we have Isa. 53. 1.

more cause now to complaine (Brethren,) then he then; for there is a double barre one in the hearts of the people, and the other in the hearts of the Preachers: this seeking honour one of another, makes our chariot wheels drive so heavily, the work of Christ go on so slowly. I desire therefore this day to act the part of the Baptist, to prepare the way of the Lord, to endeavour to level one of the mountaines of our hearts, and swellings of our spirits, which is the great hindrance of beleeving, as you have it plainly in the Text.

Our Saviour being now come into the world, added a new Article to their Creed, that they must beleeve in
Joh. 8. 24. Jesus already come, and that he was the Messiah: That I am he, except ye beleeve it, you shall die in your sins. The Jews could not receive him, would not come unto him, that they might have life. Our Saviour at once reproveth them for their unbelief, and layeth down several grounds wherefore they should beleeve. Not
Ver. 35. only his own witnesse; but *the witnesse of Iohn*, whom they all took to be a Prophet sent of God, and he owned him by sending unto him, to know if he were
Ver. 36. the Messias, and they rejoyced in his light for a time.
As also the works he wrought testified of him, yea the
Ver. 37. Father himselfe did testifie to him, partly by these works, partly by the rejoycing of the Angels at his birth, and partly at his Baptisme by that voice from heaven: *This is my beloved Sonne, in whom I am well pleased.* This our Saviour spoke, that they might be saved: though he reproved them, yet he tendred their poore soules. But alas all would not do! Life could not be conveyed to them from the Lord, because the pipe was choaked up; they could not beleeve; they could not receive him,
ver 43. And he deales faithfully with them, tells them

what

what is the reason, the root of their unbelief, or the hinderance; Because they sought honour and glory one of another, and not the honour which is only from the Lord. As if our Saviour had said, it is an impossible thing, you should beleeve, while it is thus with you. The interrogation affirmative, implies a strong negative; as is most familiar in Scripture.

There is not much difficulty in the words. They are in their nature, our Saviours assignation of one of the grand causes of their unbelief, in that they received honour one of another, and not the glory only which is of God. The word λαμβάνοντες, a participle, is taken *causaliter*, as I could give you other instances in the new Testament; seeing that you receive honour of one another. Receiving of honour here Brethren, is not simply to be understood of an admitting of honour and praise from others, or the suffering of themselves to be well spoken of: but it is meant of a catching at it, by hunting after it, a desire, a hunger, a thirst after such things as these are. Therefore some read it *captantes*, not *accipientes*, and the antithesis clears it in this verse, [and seek not the praise or glory which is only from God.] Not seeking of the glory which is of God, and seeking honour one of another, usually go together. If the one be followed, the other is neglected. And so, *ver.* 34. I receive not testimony from men, but these things I say, that ye might be saved. Not that he did not admit *Johns* Testimony he there speaks of; but he did not *capture*, he needed it not, sought not after it; only this he speaks for their sakes, because they had a good esteem of *John*, and so his testimony might be of force with them; and so *ver.* 41. I receive not honour from men; not that he did not admit men

to ſpeak well of him: though ſometimes he did charge them ſtraightly they ſhould not ſpeak, yet ſometimes he did admit them to ſpeak of him, and to His honour; but he catched not at it, he ſought it not, and in this ſenſe we take it here.

The Doctrine ſhall be this.

Doct.

The ſeeking honour from men, with the neglect of that honour which is of God, is a great impediment to our faith, or a great reaſon why poor creatures do not beleeve. How can you beleeve, ſeeing you receive honour, ſeek honour one of another?

There are two conſiderations eſpecially wherein the truth of this will appear.

1. Iſa. 59. 15. Firſt, when the way of Chriſt is perſecuted, when Religion is a reproach, and he that departeth from iniquity, maketh himſelfe a prey, as the Prophet ſpeakes: then the deſire of honour among men, keepeth them off from beleeving, and cloſing with him. This was the great ſtumbling block in the Jews way. Why did not they beleeve? We know the way of truth was diſgraced, Jeſus Chriſt came in ſuch a meane manner, He was born in a ſtable, had a manger for his cradle, becauſe there was no roome for Chriſt in the Inne. He had a Carpenter for his ſuppoſed father, He had not a houſe to put his head in, and is this like to be the Meſſiah? What! he whom they afterward crucified? is this like to be the Deliverer, and Saviour of his people? The Jews would have beleeved, if their great men, or their Rulers had believed in him, ſo that there might have been any credit by it.

There was a double danger did ariſe from their ſeeking honour of men;

1. This.

1. This carnal affection did bribe their underſtandings, that they could not ſee the Lord Jeſus to be the Meſſias; they were all for pomp and glory, and therefore could not beleeve, nor be convinced, that ſuch a diſgraced perſon ſhould be the Meſſias. It is the nature of all corrupt affections, to bemiſt and cloud the underſtanding, ſo that conviction is hindred by that meanes. If any other come in his own name, ſaith our Saviour, if it be but the way to honour, if a great perſon and eſteemed among you, him you will receive. What was the reaſon, the people did not ſee the errour of the falſe prophets? alas they did love to have it ſo. Jer 5. 31.

2. If they were convinced that the Lord Jeſus were the Meſſiah, and ſo that they muſt have ſalvation in him, if ever they were ſaved; yet this deſire of honour amongſt men, it choaked it, it ſmothered it; they durſt not own it, and that either altogether, or elſe in part. *Altogether*: ſo we finde in many of the Jews, in that place of *John* the twelfth, in the chief Rulers, many beleeved in him: they were convinced and perſwaded that he was the Meſſiah; but they did not confeſs him, ſaith the Text, for feare of the *Phariſees*, leſt they ſhould be ſhut out of the Synagogues; *For they loved the praiſe of men more then the praiſe of God.* They eſteemed it more to be one viſible in the Church of the Jewes, then one of the inviſible Church of Jeſus Chriſt. *With the heart man beleeves unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation.* [ὁμολογεῖται, it is an open, free, ingenuous profeſſion of Jeſus Chriſt amongſt men, before men] now for ſhame, for feare of reproach, they durſt not do it. And as altogether, *ſo in part, Nicodemus* beleeved in Jeſus Chriſt, but at firſt he durſt not openly, John 12. 42, 43. Rom. 10. 10. Joh. 3. 1, 2.

ly acknowledge him, but came to him by night for feare of the Jewes; that was, because he was not rid of this desire of seeking honour among men. And thus now, while the way of God is in reproach, as you know it is not long since it was, when it may be many wel-wishers to the people of God, and wayes of God in their hearts, yet durst not confesse for feare of idolaters, who would have excommunicated them, made them a reproach and scorne to the people. And thus you see in this case how it hindreth beleeving.

2. Then secondly, when the Lord maketh Magistrates, nursing fathers, or nursing mothers to his Church and people; the wayes of God are countenanced, Religion is a credit, and not a disgrace, it is the way to be esteemed, if not to be preferred, then, alas! On the other hand doubtlesse, there is as great a danger, that profession should eat up faith. When there is such a desire after honour among men, every man then will put on a vizard, and will at least seem to be that which they are not. If they can appeare to men to be so, and make but profession a net to catch a little respect, a little honour, a little favour among men, they are well enough. If the Lord Jesus had come as the Jews had expected him to come, as a great and glorious Prince with power to raise them, advance them (as the Disciples themselves did dreame of such honours) he had not so few followers in his low estate, as he would have had many if he had been otherwise; but amongst those many, I doubt there would have been few sound ones, for their desire of honour, and respect among men, would have made them close with him to professe him, though their hearts were altogether strangers to him, as those that followed for the loaves in another case. And this rather repre-

Joh. 6. 26.

senteth

ſenteth our condition at preſent, becauſe now the reproach of Chriſt is rolled away in great part: and it is rather a reproach, to be a prophane wretch, and to have no profeſſion of Chriſt. Every one will now profeſſe, but in the meane time, while they are acted by ſuch a deſire, and ſeeking honour of men, that (being the great inducement) and matter not the glory which is of God only, they cannot beleeve. How can you beleeve indeed, whatever profeſſion you make? for as a man may beleeve, and not profeſſe, ſo may a man (and doubtleſſe many do) profeſſe, that never beleeved; and upon this very reaſon in theſe dayes. Some were guilty in the very dayes of perſecution, of this: many beleeved in him, but he committed not himſelfe unto them, for he knew their hearts then, as much as now in theſe dayes. Joh. 2. 23. 24.

To give you an Argument or two for the Doctrine;

Reaſ. 1. The firſt I ſhall take from the very nature of faith, which is to empty the creature. There is nothing in the world more ſelf-emptying, then Faith is; *I live*, ſaith the Apoſtle, *yet not I, but Chriſt liveth in me*. Who had a greater Faith then the Apoſtle? and who was leſſe in his own eyes? A man never comes to know himſelf to purpoſe, until he believes. Before, he thought himſelfe to be ſomething, and ſought honour of men as well as the reſt of the *Phariſees*; but when he came to believe, all this vaniſhed; then nothing you have from him but *the greateſt of ſinners*, and the leaſt of Saints. And though he laboured more abundantly then the reſt; yet *not he, but the grace of God in him*: and he is nothing, when all is done. Oh, when a poore ſoul cometh to be acquainted with the height, and depth, and breadth, and *Reaſ.* 1. Gal. 2. 20. 1 Tim. 1. 15. 1 Cor. 15. 10.

length

length of the love of Christ towards him; then he comes to see the dimensions of his sinnes to purpose, then he abhors himselfe in dust and ashes.

Faith is one of the wonders of the world indeed. For as the Lord hangs the world upon nothing, only his word of command, bidding it stand there, therefore it is immovable and beares all that weight we can possibly adde unto it, if we could adde any more then is of it selfe and from it self: so it is in faith, it is founded upon nothing in the creature, and yet beares up all: though never so many temptations, corruptions, assaults, fightings without, terrours within; yet faith, though founded upon nothing, beares up all. Now ambition or desire of honour, and seeking of it among men, is directly contrary to the very nature of faith: for it being an act of the will and affections, it would be something in it self, and faith would be nothing in it self: therefore (I say) as contraries destroy one another, so do these. Make a white wall black, the whitenesse is gone; so *vice versâ*. Faith destroyeth ambition where it cometh, it emptieth the creature of all its fulnesse in the will, in the desires; and ambition keepeth out faith; as that which will empty a man, will take down every high thought, will captivate every desire to the Lord Jesus.

Reas. 2. The second Argument is this: becauſe it is no small part of the enmity to God, that love of the world which is enmity to Him. For the pride of life, is one of the worldlings idols he worships. And is not this a great part of the pride of life, mens ambitious humours? They would be esteemed thus and thus, or else they will not care for Christ. Is not this horrible pride, to set up a little applause, a little esteeme of men, above the esteem of God; not to matter what God thinks of a man, so men think

think well of him. Why now, the love of the world is enmity againſt God. It is true, God is an enemy to reſiſt every ſinne, every luſt: But above all others, this of pride. He reſiſts the proud, and reſiſts him afar off, as the P*ſalmiſt* hath it: And minde you that of the Apoſtle, he reſiſteth him with ſuch a reſiſtance, as is oppoſed to *giving of Grace. He reſiſteth the proud, but giveth grace to the lowly.* And how ſhall a man have faith, except it be given him from on high? It is not of your ſelves, (ſaith the Apoſtle) it is the gift of God. To you it is given not only to beleeve, but to ſuffer. Can any beleeve, except it be given in a way of Grace? except the Lord open their hearts, as he did the heart of *Lydia*? and will the Lord do it while he reſiſteth the proud, and reſiſteth afar off, cannot endure the ſight of them? Men, if they will put away from them a thing that is filthy, and what they abhor; they will not touch it ſcarce with a long fork, ſo God reſiſts the proud afar off. Though it may be embalmed with ſome name of honour, and though covered with excuſes, all will not hide it from him. Therefore no marvel, Brethren, if it be a great impediment. In ſo much as this luſt prevailes in any heart, even of his own people; ſo far is the work of their faith hindred.

Pſ. 138. 6. Jam. 4 6. Phil. 1. 29.

Reaſ. 3. Thirdly, it is a great impediment to believing, becauſe poore ſinners through this corruption, are moſt unwilling to own their condition, to be ſo vile creatures as they are. They ſeek honour one of another: and if ſo be they carry it faire, give every one their due, and go for ſuch among their neighbours, all the Preachers in the world ſhall not perſwade them they are in ſuch a filthy loathſome condition. They are loath to have their faire skin ript up, leſt their luſts do appeare, their garbage, their

Reaſ. 3.

Phil. 3. 8.

dogs meat, σαύβαλα ϕ. κυσίβαλα. Oh if they ſhould acknowledge their ſinnes, either to God or men whom they have offended againſt; they ſhall be aſhamed for ever, they will never have good eſteme of them againe. Was not this the reaſon that kept the Jewes off from beleeving in Jeſus Chriſt? If they receive the Doctrine of repentance, they muſt acknowledge themſelves ſinners, they muſt forgo their own righteouſneſſe, and this they were very loath to come unto. What? they ſinners? the *Phariſees* that walked ſo exactly after the Law of God, faſted twice in the week, made long prayers, were not as the *Publicans* and ſinners were; what, ſhall they own it that they were ſo filthy, that they did lie in their blood? no, they would not. This were to loſe their eſteem among men, and therefore they did with both hands earneſtly build their own righteouſneſſe, whereupon their eſtimation with men was founded; And ſo would not ſubmit to the righteouſneſſe of Chriſt, the righteouſneſſe of God by Jeſus Chriſt, and ſo would not receive Jeſus Chriſt. And theſe are ſome of the Arguments, whereby this truth may be confirmed.

Luke 18. 10, 11.

Rom. 10. 3

Now for the Application of the Point.

Uſe 1. *Uſe* 1. Then Brethren, ſee what cauſe we have to fear, that there is little faith among us. If it be impoſſible that a man ſhould beleeve, while he ſeeks honour of others, was ever the world fuller of it then now it is? look into whatever condition of people you will, Brethren, and you will finde how much ſeeking of honour there is, one of another.

The poore carnal Goſpeller, that takes himſelf to be a Chriſtian, to be of the Church of Chriſt, he enjoyeth the

the Ordinances, &c. and for any man to tell him of being in a loathſome undone eſtate, notwithſtanding all this, he can no more receive it then the *Phariſees* could. What is the reaſon? Alas, his ſeeking of honour among men. What? they accept of freedome from the Lord Jeſus, who are *Abrahams* ſeed, and never were in bondage to this day? Shall they acknowledge themſelves to be in bondage? They will not ſtaine their own glory ſo, as to look upon themſelves as ſuch. I tell you Brethren, I doubt thouſands of ſoules periſh upon this account. They will be accounted the Lords people, and all holy, and have no difference made between the precious and the vile: And others do account them ſo, and receive them as ſuch, though never ſo vile. And doth not this ſtrengthen the hands of the wicked, while they thus receive honour one of another? one thinketh well of another, and he as well of him, and ſo both are kept off from beleeving, from coming to Jeſus Chriſt, from cloſing with him. Joh. 8. 33

Look we among Profeſſours, Brethren, and is there not an abundance of this ſeeking of honour one of another? Do they not many times claw one another to an high conceit one of another? Do they not affect great ſwelling titles of honour, that never were duly put upon them? Was not this one of the great ſinnes of the *Phariſees*? they loved to be called *Rabbi*, *Rabbi*; Maſter, Maſter: Was not this a ſeeking of honour from men? and did not this keep them off from Chriſt? did not this ſeale them up? and then the Lord knew them afarre off. Brethren, I envy no mans titles of honour that are due and juſtly his: but I cannot but take notice what affectation there is of titles of honor amongſt us. Except men be raiſed in their titles many ſteps higher then ever their deſarts

carried them, they are not honoured. Look to it Brethren. I thought, and I am ſure it hath been profeſſed by ſome, they have done much to pull down theſe things. But (for ought I ſee) the ſpleene was more at the Perſons who had them, then the titles themſelves. Why? we deſire them not, you'l ſay; we cannot help it, if they will put it upon us.

Say you ſo Brethren? but take notice of your hearts; are not they more acceptable to us, and do we not take them more to favour us, who ſcratch our itching diſtemper, then ſuch as are more ſparing in them? Minde it: do not your hearts ſometimes riſe againſt ſuch within you, that give you not all the reſpect you expect, though it is more then is due happily? and do you ſtomack this? and will you ſay you cannot help it? Will you think thus to mock God, and deceive your own ſoules? This is but a fig-leafe, not broad enough, nor thick enough to cover the nakedneſſe. If thou wert not willing, nor glad of ſuch clawing; how eaſily mighteſt thou drive away ſuch a flattering tongue, with an angry look? Be not deceived, God will not be mocked: if there were no receiver, there would be no thief; if there were no ambition of thoſe honours among men, there would be no ſycophants, who to pleaſe them would ſay any thing. And now while it is thus, can we think this is a time of ſo much faith as we pretend to? Surely no, Brethren: you cannot beleeve while you ſeek honour thus one of another.

Uſe 2. *Uſe 2.* In the next place Brethren, it ſhall be a Word of tryal to every one of us, how the caſe ſtands with us, whether or no we be ſuch as ſeek honour one of another. It is of very great moment brethren; you ſee it keepeth off a ſoule from beleeving and cloſing with

with the Lord Jeſus. This is moſt clear; and if we beleeve not, we muſt periſh. And if it hinder our beleeving but in part; ſo that we cannot ſerve him ſo much as otherwiſe we might; how much glory doth it rob him of? and how much comfort, and peace, and ſtrength, and ſweet communion with God doth it rob us of? Therefore I beſeech you, let us minde it a little, and ſee if we be not many of us guilty.

First then, he that ſeeks not the glory which is onely from God, he ſeeks honour from men; for there is ſuch a principle in man, Brethren, that there muſt be ſome approving of him, ſome to think well of him, or elſe he cannot be quiet. See how our Saviour oppoſeth them here; *Ye ſeek honour one of another, and not that which is of God.* If they had ſought that honour, that glory which is only from God, they had not ſought that which is of men. I ſuppoſe the meaning will very well be opened by that parallel Scripture: He is not a *Jew* which is one outwardly, neither is that circumciſion which is outward in the fleſh; but he is a *Jew* that is one inwardly, whoſe praiſe is not of man, but of God. The *Jew* outwardly, his praiſe was of men; but the *Jew* inwardly, his praiſe was only of God, and not of men. So that he which never careth for the inward circumciſion, the circumciſion of the heart, not that of the fleſh; The meaning is, He that ſeeks not after the mortification and ſanctification of the Spirit, by the power of the Spirit of the Lord Jeſus, but liveth after the fleſh only; he hath the name of a *Jew*, the name of a Chriſtian, and the outward ſigne of the Covenant of God, and reſteth in this, and maketh his boaſt in this; this is to ſeek honour of men. What is the reaſon elſe Brethren, that ſo many follow and adhere to them, who will not, nor do make

Rom. 2.29

any

any ſeparation of the precious from the vile among us? becauſe alas they ſeek honour from men. If thoſe that teach them will account them for Chriſtians, ſo look on them, and accordingly receive them to all manner of communion, to all Ordinances; they never look further, never look whether they have Chriſt within them, whether they be born of God.

Ah deare friends! I wiſh none of us that have come under a narrower ſearch, and have been more ſtrictly ſifted, deceive not our ſelves in this point. If we deceive men, minde it, God is not deceived: O how will ſome take on, if the people of God look not upon them as ſuch, as godly, as fear him. But though they live much without God, enjoying him not in his Ordinances, nor without them; though they live in much cloſe and ſecret hypocriſie and iniquity, they never take on for this. Is not this to ſeek the honour of men, and not that glory which is only of God, that inward glory, that inward approving of the ſoul and conſcience to him?

Secondly, if there be any among us, (Brethren) that teach the peopl, that we would reign in mens conſciences, and be accounted as Gods, take upon us his priviledges; when all we ſay muſt be Goſpel, though happily not a word in the Goſpel to prove it: when we expect that our own dictates uttered from us, ſhould be believed without any authority from the Goſpel of Jeſus Chriſt: Is not this ſeeking of honour from men with a witneſſe? If we are ready to take it ill, if our bare affirmations be not more beleeved then all the Scripture, and reaſon produced by another to never ſo good purpoſe: Are we guilty any of us herein? we ſeek the honour which is of men.

Thirdly, he that ſpeaks of himſelf, (our Saviour ſaith) ſeeks

ſeeks his own glory, ἀφ' ἑαυτοῦ. Let men pretend what they will of revelations, new lights and higher diſpenſations; if they ſpeak not according to the *Law and the Teſtimony, &c.* if they ſpeak of themſelves, from themſelves, any other doctrine then what they have received from the Lord Jeſus, they ſeek the honour of men. Let us not be ſo ſilly as to ſwallow down any mans opinion, becauſe he is thus and thus holy in any appearance. The Devil never deceiveth ſo dangerouſly, as when he is like an Angel of light. But judge according to the rule that Jeſus Chriſt hath given us to judge; He that ſpeaks of himſelf, and from himſelfe, he ſeeks his own glory, he would be ſingular, he would be ſomewhat more then others, and by that meanes be ſome body. Alas, were it not for ſome ſingularities of opinion, there are many whoſe honour would hardly ever reach its preſent pitch it is at. Is not this a ſeeking of honour which is of men? look to it, try your ſelves Brethren. Joh. 7. 18.

Fourthly, for a man to hold any opinion or practice, becauſe it pleaſeth the people, is of account with them, is to ſeek the honour which is of men. Doubtleſs, this was the great reaſon wherefore the Jewes would not beleeve in the Lord Jeſus; it croſſed the old doctrine (as they thought) which they had received, and would have been looked upon as innovators, and therefore they made their boaſts, *We are Moſes his Diſciples.* We have antiquity on our ſide, though they were miſtaken, as our Saviour tells them. For if they had been his Diſciples, they would have beleeved what he wrote *concerning Him.* He that hath no better grounds for his opinion, or practiſes then this, Becauſe it is *pleaſing to the people*; he ſeeks the honour of men. He that hath no better grounds for it, but this, is the maine thing that moveth, or elſe he Joh. 9. 26.

would

would easily forsake his other grounds, he seeks the honour of men: let us look narrowly to our hearts.

Fifthly, when a man wil somtimes speak meanly of himself, & of his own unworthiness, on purpose to draw from others a commendation of himself: is not this to seek the praise of men more then the praise of God? Are there not some hearts that will seem to lament these things before men, that they never lament before the Lord, and complaine much more of their hearts before men, then before him? Is not this to seek the praise of men more then the praise of God? God loveth and delighteth in, dwelleth with, and approveth of the humble broken soule that lieth low before him indeed, in secret that mournes for his abominations. Now when a man shall have little of this, and many times will be speaking to others meanly of himself, to give them occasion to speak better of him; is not this hypocrisie? is not this to love the praise of men more then the praise of God? Beloved, many times a man will speak so meanly of himself, as if another should speak half so much of him, what unkindnesse would there be taken? what alienation would there be in affection? Oh the mystery of iniquity that is in the heart! Brethren, except we look narrowly to it, it is that which will undo us.

Isa. 57. 15.

Sixthly, dost thou chew the cud upon any commendation that is past upon thee, and roll it up and down under thy tongue, as a sweet morsel? Oh what nourishment here is for this pride to feed upon? such a one thinketh well of me, speaketh well of me, and such a one saith so and so of me, that am thus low and heavenly, another *Moses* for Meeknesse, another *Solomon* for Wisdome, another *Job* for Patience, another *Joseph* for Chastity, another *John* for Love. Oh! how doth the

the heart feed upon this, chews it in ſecret, delights to call it to remembrance again and again? Is it not thus with us Brethren? and is not this to ſeek the honour that is of men, to ſeek honour one of another?

Seventhly, he that ſeeks more after gifts and parts, then after Grace, Brethren, ſeeks the honour which is of men. For men uſually judge according to others gifts, and not their faith, which is the hidden man of the heart, and not diſcernable. Oh how earneſt are ſome of us after the gift of prayer, the gift of prophecie, and why? That we might ſet forth our ſelves to men; not to edifie our brethren, not that we might have more communion with God our ſelves, I muſt confeſſe, *To covet, and that earneſtly, the beſt gifts*, is a duty, and rather the gift of prophecie. But for what end? To edifie. I ſhew you a more excellent way, That is to ſay, *Love*, without which all knowledge and tongues, and gifts are nothing, for it is love that edifies. Oh! here ſearch your hearts with candles, for a mans ends lie deep, as the marrow in the bones lie deepeſt, and moſt hard to be diſcovered, beg of God by his Spirit to ſearch you, try you herein, elſe we ſhall be deceived. But you will ſay, But do we not deſire gifts not to edifie others? for that is a ſweet frame of Spirit, that would not be for himſelf alone, but for others as well as himſelf: But is it not that we might be ſome body, might be renowned: and minde not ſo much growing in faith, in love, in humility, in ſelf-denial, in the graces of the Spirit which are the main things, and without which the reſt are nothing? I am afraid herein we fail many of us very much. 1 Cor. 12. 31.

Eighthly, you may know Brethren, whether we ſeek honour one of another, if there be in us a ſpirit envying others well ſpoken of, if more then our ſelves, we cannot endure it, and take every commendation of another to be a

discommendation of our selves. It argues we place much of felicity in it, else we should not envy them for it: for we envy only for some excellency, and therefore you shall finde such a one with his *Buts*; he is so wise, and so humble, but he failes in another point. Oh Brethren! when one member is honoured, all the rest should rejoyce. Shall one member envy, because another is honoured, because more honour is put upon the head, then upon the hand, or foot, shall they envy? no, but they should rejoyce in it. A shoe of leather becomes the foot as well as a Beaver doth the head. Shall our eye be evil, because that Gods eye is good? Ah! that is a sweet spirit indeed, that is a man of another spirit, that can, when another is honoured more in the work of Christ then himself, bless the Lord; can rejoyce in it, that the Lord hath any fit to honour him, though himself be not able to do it. This is not to seek the honor which is of men, but the praise which is of God.

1 Cor. 12. 26

Ninthly, it is an argument, That a man seeks the honour of men too much, when he cannot go on cheerfully with the work of Christ, if he have not the applause of men. When a man hath it, and is great in the eyes of men, and they lift him up, and he is lifted up in his own heart, then he goes on with a full saile in the wayes of God, and his calling he is called to: but alas let that cease from him, and his spirit is down and flags, And what's the reason of this? Alas poore creature, he was ready to think it was the breathings of the Spirit of God that fill'd his sails, and it was nothing but a little popular breath. Take it away, and the sailes fall flat, there is no motion any more; When the affections of a people toward a man are the chariot wheels; take them but off, he drives sadly and heavily, as *Pharaohs* chariots did. Ah poor soul! This is their penny, they will not serve the Lord, cannot walk nor work his

his works, except they have their penny, except they be ſo and ſo thought of, have ſo much, and ſo much the hearts of his people. Well, ſuch they have their penny, *Mat.* 20. 9. But it is their all, and a poore reward it is, as our Saviour ſpeaks; it will not ſerve at the laſt day; when they caſt up their reckonings, they will finde it to be a poore thing. Saith *Luther*, *Haud velim gloriâ aut nomine vehi, majus enim gaudium in maledictis & blaſphemiis.* Well, this is our condition; the Lord make us ſenſible of this deceit of our hearts. I doubt, if we were well ſearched, many of us would be found guilty before the Lord; to be ſuch as ſeek the honour that is of man, and therefore our faith muſt be of neceſſity hindred. How can ye believe, &c.

Tenthly, a man that careth not what becometh of him, ſo he have honour from men. So *Saul*, 1 *Sam.* 30 Honour me now before the people.

The third Uſe ſhall be of exhortation then, to ſtir us up every one, Brethren, this day in the fear of God, and for the bowels of Jeſus Chriſt, as we would ever be ſaved by believing in the Lord Jeſus, or live by faith, to look to it; that we mind not ſo much the prailes which are of men, as the praiſe of God. Oh that we were all of us perſwaded this day but to ſtudy our hearts better, & to mind with what ends we are carried out to every thing. Ask your hearts the queſtion, why do I this or that? Is it to be ſeen of men, is it to pleaſe men? is it to have the honour, and the praiſe of men? and be humbled for it, and not rejoyce in your ſincerity & uprightneſs before the Lord. Wherwithal ſhal I perſwade you brethren? To uſe a few arguments. *Uſe* 3.

It is the example of the Lord Jeſus, I receive not glory of men, that is to ſay, I do not gape for it, I am not earneſt for the good opinion of men, it neither addeth to me, nor diminiſheth from me. How oft did he ſilence the people when he had wrought great works, as the Leper that *Arg.* 1.

was cleanſed, *Mat.* 8. 4. *See thou go, and tell no man.* And
Mat. 9.30. two blind men whoſe eyes he opened; *Jeſus ſtraightly charged them ſaying, let no man know it.* Alas, when our Saviour perceived they would come and take him by force, and make him King (dreaming of an earthly kingdom the Meſſiah ſhould have) he withdrew himſelf, he had no mind of ſuch things, he came not to ſeek his own glory, but the glory of him that ſent him. Which of us ſhould have kept
1 Cor. 12.2 ſuch Revelations as the Apoſtle *Paul* had, ſo long a time together, even fourteen years, as he did.

Arg. 2. The examples of other Saints that have gone before us.
Heb. 11.24 *Moſes* cared not to be accounted the ſonne of *Pharaohs* daughter, her adopted ſon; he accounted the reproach of
1 Theſ. 2.6 Chriſt greater gain then the pleaſures of ſinful delights, and their honours. We ſought not glory of men, ſaith the Apoſtle, neither of you, neither of others. Alas, however you account of me, whether as a Miniſter of Chriſt or no, or as not approved, as ſome would exclude us out of your affections; It is a ſmall thing for me to be judged of you, or of mans judgement, 1 *Cor* 4.3.

Arg. 3. It is the Lord who muſt judge, Brethren, who knoweth the heart, and will not judge as man judgeth, according to mens parts, and abilities, and gifts of grace, but according to that which is within. Many a poore trembling ſoule that breatheth after the Lord Jeſus, is able to ſay little, to make out little. Oh how much dearer may he be in the eyes of the Lord, then we with our honours, with our great titles, with our railed parts and learning! as that learned man ſaid, when he ſaw the poore ſhepheard weeping over the toad that God had not made him ſuch a creature, and he had not been ſufficiently thankfull. Oh ſaith he, *Surgunt indocti & rapiunt cœlum.* Oh the Lord knoweth where is the circumciſion of the heart, Brethren, where is the beleeving ſoul, the humble ſoule indeed? where is the fruitful ſoul,

 full

full of love and of good fruits: this is the soul that shall be accepted with him; and he knoweth the ambition of the heart, that would faine rise higher upon the wings of fame and renown. Oh brethren, remember this: when we are any of us cried up, what will this avail us, if the Lord cry us down? That which is of high esteem with men, may be abomination in the eyes of God: Oh therefore, above all brethren, let me beg of you that we may mind the things that are praise-worthy indeed: If there be any vertue, if there be any praise, think on these things; that is to say, such things as will rather approve us unto God, then unto men.

Luk. 6. 15.

Phil. 4. 8.

Minde it Brethren, What ever parts, or abilities, or gifts the Lord hath given any of us; they are not our own, but for the good of his people: only the sincerity of our heart in the managing of them is our own. Now while we have hearts lifted up in us, *Hab.* 2. 4. because of them, where is the sincerity, for so saith the Spirit of God, whose heart is lifted up, is not right within him; so that (alas) poor creatures, when we seek our own glory, by our parts, or gifts, or whatsoever setteth us off in the eyes of men, and not the glory of the Lord Jesus, we boast of that which is not our own, are proud of that which we have received, and spend it upon our own lusts, upon our own pride and ambition. This is the reason wherefore the Lord denieth such parts to many that desire them to their own hurt, not knowing the baseness of their own hearts. Oh therefore, let us study our own hearts Brethren, in this particular, and what ever men speak of us, look to it, that it be found within us, that it be good, built not upon their sayings, upon their charitable thoughts, but upon what we finde upon serious searching of our own hearts. Be sure to make it your great work to grow inwardly. Oh look to the circumcision of the heart, that which God onely seeth, and which he approveth and commendeth, and is praise-worthy indeed. For what will it availe us, to be ne-

Arg. 4.

ver ſo much celebrated amongſt men, and when we appear before the Lord Jeſus, to be caſt off as an abominable thing. Oh ſeek the glory which is of God!

Arg.5. It is the maſter ſinne in ſanctification, as unbelief in juſtification. For al other ſins yield obeyſance, and give way to this. Wherefore did the Heathens forbear much other wickednesſes as *Scipio* and others? was it not for honour among men, and meerly for that? *Caput omnium peccatorum. Primo enim vitio lapſa eſt anima, hoc ultimum vivat*, ſaith *Aug.* upon *Pſal.7.* And therefore the perfect or grown Chriſtian ſhould take heed of this above all others.

The ſecond Branch of this Exhortation ſhall be to take heed then of laying ſnares in one anothers wayes. I mean by loading a poore creature with honour and reſpect. It may be that which may undo him, away then with this baſe flattery in ſwelling and undeſerved titles that is amongſt us. If ſuch as will have honour amongſt men ſeek it, let them ſeek, but not finde. If there were no flatterers, ambition would quickly flatten; bring not fuel to the fire, but rather caſt on water. You had more need Brethren, ſtil to be putting on one another in minde of ſomething to humble us, then feeding one anothers humour with honours. What doeſt thou know but the applauſe and honour thou through flattery putteſt upon ſuch a one, may be the deadly ſnare to his ſoul, to undo him for ever? for if it lift him up, and the Lord then know him afar off, what is become of him then? It is a great folly in us to think it is any advantage to any man, or to our ſelves, to flatter them into any high conceit of themſelves, to puffe them up with great titles and honours; for if they be puffed up, their hearts are not right within them, and what then can you expect from them? Ah Brethren, you that know how catching corruption is, what tinder it is, that will take the leaſt ſpark: for Chriſts ſake be more tender one of anothers ſouls. I know indeed in ſome

caſes,

caſes, when the ſoule is indeed dejected and caſt down, and ready to caſt away all comfort, ſeeth nothing good in him: it may be an act of charity then, yet with ſobriety and tenderneſſe: but alas, this is not the ground of our ſpeaking highly one of another, and to another. Therefore take heed of this.

The fourth Uſe ſhall be of Caution; Notwithſtanding, *Uſe 4.* that a man may not hence take boldneſſe to proſtitute his name, and be prodigal of his credit, not at all to heed what others ſpeak of him. For my own part, if I ſee a man that hath no care of his name, let people ſpeak well or ill, never heedeth it, like *Gallio*, careth not for any of theſe things; I ſhould be afraid ſuch a one careth not for his conſcience, neither to keep a good conſcience before God, nor before men: or towards men as well as towards God. Therefore take heed of this.

1. Such evil ſpeakings of thee, are a chaſtiſement, a rod: can *Shimei* curſe *David*, and the Lord hath not bidden him curſe? Can a dog move his tongue againſt them, and the Lords hand is not in it: Can a man be outed of the hearts of the people of God, and he hath not done it? And hath not every rod a voice? & is it a child-like ſpirit, not to matter what it ſpeaks, nor how many rods are laid upon thy back?

2. Through thy name Religion may ſuffer: if thou be diſgraced and profeſs the Lord Jeſus, it reacheth further than thy ſelf, ſpecially if a publick perſon. *Crudelis enim qui famam negligit.* Therefore the Apoſtle ſpent ſo much paines in vindicating of himſelf from thoſe aſperſions that falſe Apoſtles caſt upon him, as of being burdenſome to them, being poore, and mean, and contemptible in his bodily preſence. He knew that hereby the Goſpel ſuffered much diſadvantage, and his Miniſtry was prejudiced, and therefore he beſtirreth him. But it was not becauſe he had an ambition to be thought highly of by men, but becauſe he knew his

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endeavours, would not be so effectual for the Lord Jesus in
1 Cor. 9. 1. this thing done, as otherwise they would. Therefore it is better
for me to die, saith he, then to lose my glorying, to make his
glorying void in those former respects. And that though
born out of due time, yet he had the Gospel by immediate
revelation from God, as well as the rest of the Apostles.

Use 5. A word of comfort to the poore soule that haply may
gather some comfort from this Doctrine, as knowing
much of the deceit of the heart in this respect. Alas, what shall
I do, might one say? I thought something was the matter,
that I could not believe in the Lord Jesus, and now I see what
is the matter. I have sought the honour which is of man, and
not the honour which is of God, and therefore how can I
believe? I am more an outside Christian then an inside.

For answer to this. 1. The best of Gods people have
some of this corruption remaining in them, Brethren, some
more, and some less. It is not thy case alone. There is a desire
of vain glory at the bottom, & many times we are not aware
of it. Sometime we feel it sensibly. Therefore it is possible
thou mayest be a beleever, though it be thus with thee. It is
not the having, but the affecting of this, or any other sinne
that stands not with the Covenant of Grace.

2. There is a contrary principle within that strives against
it, at least where it is known. And is it not so with thee? Is it
not thy burden, is it not thy trouble? The Disciples had ve-
ry much of it, when they would be striving which should be
greatest among them.

3. It doth indeed more or lesse hinder faith. Therefore pray
against it, be humbled for it. Act faith upon the Lord Jesus,
and the Covenant of Grace, That he should subdue all our
Mic. 7. 8. iniquities for us. But be not discouraged because it is in thee,
all it reign not, if thou love it not, delight not in it, please not
thy self in it, for it is that which is the ruine of poor soules in
this particular.

FINIS.